DOCUMENT RESUME

ED 277 881 CE 046 151

AUTHOR Dohmen, Gunther; Niemi, John
TITLE International Adult Education: Our Developing Interests and Responsibilities and What It Means To Be an International Adult Educator.
INSTITUTION District of Columbia Univ., Washington, D.C. Dept. of Adult Education.
PUB DATE Dec 86
NOTE 16p.; Papers presented at a conference on Career Possibilities in International Adult Education (Washington, DC, September 25-26, 1986).
PUB TYPE Collected Works - Serials (022) -- Speeches/Conference Papers (150)

EDRS PRICE MF01/PC01 Plus Postage.
DESCRIPTORS *Adult Education; *Adult Educators; *Careers; *Cross Cultural Studies; Cultural Awareness; Cultural Exchange; Culture Contact; Educational Needs; *Employment Opportunities; Foreign Countries; *International Education; Postsecondary Education; School Role; Teacher Qualifications; Teacher Role
IDENTIFIERS West Germany

ABSTRACT

This issue contains the texts of two papers on career opportunities in the field of international adult education. In the first paper, "International Adult Education: Our Developing Interests and Responsibilities," Gunther Dohmen discusses the role of international adult education in increasing understanding among citizens of different nations, with particular attention to the need for increased understanding of foreign historical, political, economic, and cultural development. Dohmen also discusses the need for adult education researchers who specialize in the cultural differences that lead persons from different nations and cultures to develop different values and different methods of perception, cognitive elaboration, and learning. In a paper entitled "What It Means To Be an International Adult Educator," John Niemi discusses various avenues through which an adult educator becomes an international adult educator, including linking up with a university that has an international thrust, participating in professional activities dealing with international adult education, becoming involved with an organization directly involved in international education, and participating in conferences in the field. In the second part of his paper, Niemi discusses the special skills needed by international adult educators (including language, social, organizational, facilitating, and evaluating skills) and some of the constraints placed upon them. (MN)

****
* Reproductions supplied by EDRS are the best that can be made *
* from the original document. *
****

ED277881

Department of Adult Education
NEWSLETTER
UNIVERSITY OF THE DISTRICT OF COLUMBIA
COLLEGE OF EDUCATION AND HUMAN ECOLOGY

Volume 8 Number 3 December 1986

S P E C I A L E D I T I O N

By means of this edition of the newsletter, the Department of Adult Education of the University of the District of Columbia is sharing with its readers ideas about the growing field of international adult education, through the words of two internationally-known adult educators. These two speeches were delivered at the conference sponsored by the Department on September 25 and 26, 1986 on the subject, "Career Possibilities in International Adult Education."

"International Adult Education: Our Developing Interests and Responsibilities."

by

Dr. Günther Dohmen
Chairman
Department of Adult Education
University of Tübingen
West Germany

and

"What It Means To Be An International Adult Educator."

by

Dr. John Niemi
Department of Adult Education
Northern Illinois University
DeKalb, Illinois

The conference also featured twenty concurrent sessions provided by other universities, including: Boston University, George Washington University, University of Maryland, Michigan State University, and the University of Missouri-St. Louis. Additionally, national and international agencies made presentations, such as: The World Bank, USAID, USIA, The Red Cross, U. S. Catholic Conference, Peace Corps, Pan American Health Organization, plus about ten non-profit consulting agencies.

U.S. DEPARTMENT OF EDUCATION
Office of Educational Research and Improvement
EDUCATIONAL RESOURCES INFORMATION CENTER (ERIC)
☑ This document has been reproduced as received from the person or organization originating it.
☐ Minor changes have been made to improve reproduction quality.
• Points of view or opinions stated in this document do not necessarily represent official OERI position or policy.

"PERMISSION TO REPRODUCE THIS MATERIAL HAS BEEN GRANTED BY

B Cassara

TO THE EDUCATIONAL RESOURCES INFORMATION CENTER (ERIC)."

CE046151

INTERNATIONAL ADULT EDUCATION:
OUR DEVELOPING INTERESTS AND RESPONSIBILITIES
by
Günther Dohmen

I do not know what you expect to hear from me about the topic of this conference. But I think I do know how you expect me to start this speech--probably by a joke or with a little story.

As you all are internationally educated you may know that this is very uncommon for a German university professor whose academic reputation at home rather depends on a certain important looking stiffness. Nevertheless, I'll start with even two stories. But my adaptation to your expectations does not go so far as to tell you funny stories. My stories are not even fiction - they are pure reality.

The first story refers to a German-American friend. Bill had a German father and an American mother. It was more than forty years ago in a concentration camp in Austria. When we felt rather desperate Bill told us: "We can learn something here which we probably wouldn't learn otherwise. Being prisoners, being outcasts and outlaws, being treated like animals here makes us aware of the feelings of those who are the losers, the poor, the hungry, the defeated, the exploited, the dishonored part of mankind. Did we ever realize what an outcast feels like before we had become one ourselves here? Human compassion and human solidarity across the frontiers of nations, races, classes, political or religious convictions, casts, etc. have no chance before we begin to think and feel from the other side of the frontier, the side of those who are the others, the strangers, the enemies or those who suffer from us."

And Bill reminded us: "After having been pushed across this border ourselves we have learned something which we should teach to others. We are not allowed to give up here. We still have a task--to spread out our awareness of the importance of human compassion and solidarity with those who are on the other side of our different mental borders. We must try to influence all those who do not think of the human fellows who are living across the border of their nation, belief, race, income group, etc. To spread out this awareness of the necessity of an international, inter-racial cross-border thinking, cross-border feeling, and cross-border understanding--this must be our interest and our responsibility if we want to save mankind from similar outbursts of hatred and oppression which brought us here into this camp."

I hope the moral of this story is clear. It is also the interest and the responsibility of International Adult Education to take up this general task. We must help people to think and to feel

from the other side of our different human borders--physical and mental borders.

But now my second story: In this summer 1986 some German-American Exchange Programs were canceled, partly from one, partly from both sides. A main reason was the danger of terrorism which kept many Americans from traveling to Europe. But there was also another reason on the American side. It reads like this: "We have seen TV reports on the Anti-American movement in Europe. And we saw also pictures from a big anti-American demonstration in West Germany. As we do not like to be accused or attacked as American citizens in your country we prefer to stay at home. As soon as you stop attacking our American policy we will be glad to visit you."

On the German side you could hear arguments like these: "We see that the American foreign policy gets more and more influenced by a strategy of national strength and military power. We hear that your country is governed by a new conservative movement which favors feelings of national pride and superiority and which prefers simple but powerful solutions of our world's problems. This seems not to be a good background for our international exchange and understanding. So it might really be better to postpone our program till this movement in your country has surpassed its summit."

I think these arguments are typical examples of a wrong attitude on both sides. If there are international misunderstandings or animosities, it must be our interest and responsibility to talk about them, to clear them up, to promote a better understanding across the borders. It does not help at all if we avoid further meetings and postpone our discussion till the mutual fears and misunderstandings dissolve by themselves--which of course they normally won't do because they need our endeavors to think and feel from the other side of the border.

And by the way, there is no Anti-American movement in West Germany. And the just mentioned German demonstration in your television was partly directed against the American air raid towards Lybia in April this year--but also against the Russian occupation forces in Afghanistan. It was no demonstration against the USA. It was a peaceful demonstration of members of the world's peace movement for the solution of international conflicts by peaceful means.

And this leads me to the second part of this story. In an inquiry also of this year it was found that none of the American correspondents of the big US TV Companies in Germany is able to follow a press conference or a TV report in the German language. As a consequence these American foreign correspondents report on what they see, but they are not always reliable in their comments because they may not understand the words and meaning correctly.

So it is not too embarrassing if a demonstration for world peace can be misunderstood as an Anti-American demonstration if the

reporters do not understand the language of the people who speak at the demonstration.

And I think this is also a challenge for international adult education. We must motivate more people to learn foreign languages--at least before they represent their country abroad. But the main point is not just the learning of foreign languages but the promotion of a better understanding of the other cultures, traditions, habits, and mentalities. This is what we all urgently need today. It is to think and feel from the other side of human borders.

I know that in Europe it is easier to motivate people to learn foreign languages and try to understand foreign mentalities. In Germany for instance, we just have to learn foreign languages because in which direction we ever may go within a few hours' travel we will be in one of the ten foreign countries around us. Whereas you can come through the world with your native language because almost everywhere you'll find people who understand English.

But I think there are also important reasons for you to develop a better sensibility for other languages, cultures and traditions.

I often hear from Americans in some foreign countries that they complain about a sort of mental reserve against the USA and US citizens. They are disappointed because they think this is unfair. US Americans are mostly good willing friendly people who want to help others. You probably do more than any other people to assist foreign countries if they need help. Why do they beat your hands which you try to hold over them for protection and assistance?

One reason for this lack of gratitude and appreciation may be a sort of envy against the rich and powerful world power number 1. But there might also be a lack of sensitiveness for other cultures and mentalities which feeds this resentment against the USA in other countries.

Allow me to say--as an honest friend who loves the US--that it is not good if in some US embassies, consulates, and agencies in other countries, you cannot find an American who really speaks the language of the country in which he or she represents the USA.

You probably know that people make their jokes about American politicians and diplomats who do not know anything about the history or geography of the foreign county in which they live.

I have attended many international conferences and I can well remember situations where I got the impression that the representatives of the USA had difficulties to transfer their good will into adequate ways of expression--adequate to other ways of thinking and judging. They often do not even see the special task to sell their interests to people of another

political, economic, and cultural system.

Whereas Russian delegates often win the sympathy of other people without really doing something for them. They are successful just because they speak to other people in their language and according to their special way of thinking and feeling.

So I suspect there might be a connection between the lack of appreciation of the US in some other countries and a lack of international aspects in American education--and not to forget in your mass media.

I think the promotion of international adult education in the US is probably the most effective way to gradually overcome these problems. And this is also true for other countries. Adult education everywhere in the world should far more concentrate on the promotion of international understanding. We must try to help people to look across the borders of their own nation, culture, and tradition and to realize that their own way of life is not the summit of human development and that it is not in all respect superior to all the others. In every embassy of agency in a foreign country there must be experts who have not only learned the foreign language but who have also studied the history and the culture of the country they live in.

And the mass media everywhere in the world should use nearly half of their time and space for reports on foreign countries.

In the whole area of media, foreign services, information services, development services, general education, etc. we need people who have been trained in international education. And this is a large field for new careers.

International education does not mean that we should deny our own national identity. Quite the contrary. We should keep and cherish it, but we must combine it with a feeling of openness, joy and appreciation about the rich diversity of mankind. Keeping and evaluating our own identity and bringing it in to the exciting orchestra of international variety, difference and communication--this is probably the most important perspective of lifelong learning at the end of our century.

It is not enough to promote a general attitude of friendliness towards other people, thinking for instance: "Oh, they are nice people, almost like our people at home. We like them and we will help them that they may come a few steps nearer to us." This attitude of friendly looking down to others mixes up human progress with the progress towards our way of life.

We must realize that we are not all alike. We are not just the same human beings. We are formed by our different histories and environments. We are different in many aspects and these are aspects which are important for our understanding and for international education.

Let me try to give you one example, an example for one of these differences coming from our different environments and histories and at the same time an example for the special sort of studies and helps we need in international adult education.

I just picked out our different views of space in the US and Germany. You from your experience and history seem to have in your large country more the feeling of having a wide space around you. A sort of "Go West!" or Open Frontier feeling seems still to form your mentality, which consequently is more mobile mentality. And you have quite another feeling of freedom in your large country.

We Germans are comparatively narrow together in an overcrowded country. We have more the feeling of being a people without space. That is why we try to keep and defend our little precious ground and try to have deep roots in it. So we are not so mobile and probably more narrow-minded, more looking for stability, but at the same time we are longing for more freedom, more space, and we try to escape from our narrowness.

So on the one hand we are more rooted in our home place and on the other hand we are always traveling into foreign countries--for short periods only. You may know that West Germans at the moment spend more money for traveling into foreign countries than any other people of the world.

Connected to this difference in our relation to space is also our different attitude towards immigrants. You are more open to people coming from other countries into your country because you needed them to fill and cultivate your large space. We are more hostile to the large streams of immigrants and refugees which especially come from the East and the Far East now. We always fear that they will increase the density of the population and the exploitation of our national resources.

And another mental difference could perhaps be better understood if we have this background knowledge about our different relation to space. If neighbors are forced to live so narrowly together they easily get on each other's nerves. They are not so open and friendly to their neighbors as you generally are in the US.

And understanding this feeling of being a people without space, narrowly surrounded by untrusted neighbors may also help to understand a little better parts of German history as a history of fruitless endeavors to escape from a fatal geographic position in the heart of Europe.

Well, this little example can perhaps show that there is a special field for studies and research which can help to better understand other national mentalities. And these studies are necessary for future experts in international adult education. We need this sort of studies for the promotion of international understanding--and we need new careers for adult educators who concentrate on those international aspects of adult education.

I can give you an example for this need from my university. We have more than 1,200 foreign students at the University of Tübingen; 200 of them come from the US. We want to give to them the feeling that they are welcome in our country. We want to help them to better understand our different ways of thinking, feeling, and behaving.

So we conceptualized a program of personal partnerships between German and foreign students, international hospitality meetings, special seminars in different subject areas which deal with problems of those countries where our foreign students come from. We planned to organize new relationships between foreign students and German families--and of course some more German language courses. We also made plans to include some of our foreign students as teachers and tutors who bring in information about their countries, their problems, their customs, traditions, etc.

But when we started to materialize this program we realized that we need more money--which we didn't get--and that we needed some experts in international adult education, people who know something about other cultures and languages and who also know something about adult education. But we do not yet have the necessary special studies and careers in International Adult Education.

One of the most famous European historians of the 19th century Leopold von Ranke, has once said: "Each nation is a thought of God." And he also said: "Each period of history is directly connected to God." That means that all the different nations, cultures and periods of historical development have their special value and meaning. And no human being has the independent background which would allow him or her to say: "My nation or our standard of development is better or superior compared to others."

They are all different thoughts of God which can bring in a special voice or melody into the international concert of mankind and human development. To take other nations, cultures and phases of human development as different thoughts of God or as special voices in a common concert--this could be the attitude which we should try to promote in adult education everywhere in the world.

And to open ourselves to the richness of different human cultures also means to enrich our personal growth and education. If you ask yourself: "What interests me most in this world?" the answer probably will be: "The different ways of life, opinions, beliefs, habits, behaviors, etc."

What is more important for our personal development than human relations, interpersonal communication, the understanding and love of other persons? And what is more important for adult education?

And this is also true in an international scale. What is more interesting and where can we learn more important insights into our human conditions of life than by studying the international richness of thinking, speaking, feeling, etc.? These international aspects of adult education are today at least as important as other main areas of general or vocational adult education.

And if this is true a lot of new experts on international adult education are needed and a lot of careers for students who have specialized on international adult education must be created. The situation of our world urgently needs them in many fields of human communication, cooperation, and education.

I think in a near future every adult educator should be specialized on one foreign county. And he or she should then be able to bring in the aspects and problems of this country into the teaching program of his or her institution and also into his or her courses in different subject area.

We also need adult education researchers who specialize on the different ways of perception, cognitive elaboration, learning, valuation, etc. caused by different cultural patterns.

My general thesis is that adult education has to be practiced under international aspects in almost every subject area because the international interrelation and interdependence grows rapidly in almost every sector of our life.

International adult education must promote our thinking about the meaning of human life and history in a given diversity of nations and cultures. It must help to better understand and appreciate the richness of human mentalities, cultural patterns, ways of life, political systems, religions, etc.

There is no alternative to international understanding and cooperation--if we shall not destroy our globe. And there is no alternative to international adult education--if we will not give up our responsibility for a peaceful future of humanity. So let us start.

But first let me close with a word of the French poet Saint Exupery. He made a statement on the way how to start, "If want people to build a ship, do not start with explanations about the materials they need but first of all give them the perspective of sailing across the ocean to a peaceful friendly island. Then show them how they can get to this island by building a ship."

Well, it was my intention to give some parts of such a motivating perspective for international adult education--as a start to this promising conference.

WHAT IT MEANS TO BE AN INTERNATIONAL ADULT EDUCATOR

by

John A. Niemi
Northern Illinois University

"You're an American. I thought that the United States had pulled out of UNESCO." This was the opening remark of people I met at the Fourth International UNESCO Conference of Adult Education, held in Paris from March 19 to 29, 1985. I informed my new acquaintances that I was not an official government delegate, but a representative of the American Association for Adult and Continuing Education and a delegate of the International Council of Adult Education. My response was met by an attitude of helplessness, expressed as follows: "Your country has both money and power. Why not give us the dignity of the word? It is only through an international agency like UNESCO that we can be assured of a forum in which to practice our multilateral policies. We don"t want the bilateral or unilateral agreements that your government suggests."

I was touched by this appeal from my African and Asian colleagues for a voice in international affairs. This appeal bespeaks a national identity, a national sense of pride on the part of nations that have emerged from long years of colonial rule. Since it ended, the approach taken by both Western and Eastern countries has been one of sending so-called "change agents" and technology to help develop those countries. We have placed great faith in that technology and in our ability to assess their needs and to provide for them. In international adult education, that attitude has shown itself in the design and implementation of programs based sometimes on our perceptions, not theirs. Thus, the people do not view our innovations as particularly relevant, with the result that programs or institutions which we have established sometimes collapse following our departure. We tend to forget the wise words of Nyerere, former President of Tanzania, who said:

> Development means freedom, providing that it is development of the people. But people cannot be developed; they can only develop themselves. ("Adult Education Development," 1975)

In addition, aspiring international adult educators must keep in mind that, in the diffusion of ideas with cultures, there is no formula that applies uniformly to each one. As Verner has said:

> The development of equality in educational opportunity within and among nations does not require that an identical educational structure and process be established everywhere. It does require that education be designed to meet the continuing needs for learning that exist in each culture in a manner that will likely produce the desired results. Those nations more experienced with education should be in a better position to assist others in creating an educational structure of their own that will meet the needs of their culture. This, then, is the imperative in international adult education. (Verner, 1975)

When I joined Verner at the University of British Columbia in 1966, I had a first-hand encounter with a new culture. The memory of my first class experience as a green young professor was burned into my brain. When, in my innocence, I began to give the students examples linking theory with practice, they exclaimed, "Don't give us that Yankee stuff!" I quickly learned that, henceforth, I would have to use Canadian examples, wherever possible. As a result, during the first half of the year, I spent every weekend in the library, cramming my head with information about Canadian society, especially the role of adult education. Later I found that both Anglophone and Francophone adult educators in Canada have long held an international outlook. A major reason has been Commonwealth ties, with constant exchanges of professors and students among the Commonwealth countries. In the University of British Columbia's adult education program, we had a steady stream of visitors from Australia, England, India, New Zealand, Nigeria, and so on. We also had among our students, Commonwealth scholars from Australia, Ghana, India, Nigeria, and West Indies. This strong international thrust in Canadian adult education enhanced my interest in international adult education, and enriched my experience, creating worldwide networks for the sharing of ideas and experiences.

Of course, there are other avenues whereby to become an international adult educator, and I would like to discuss them briefly before considering what it means to be one.

The first one is to link up, as I did inadvertently, with a university with an international thrust--for example, the Universities of Alaska Pacific, Columbia, Cornell, District of Columbia, Florida State, Maryland, Northern Illinois, and Rutgers. At my own university, Northern Illinois, we have links with the Shanghai Second Institute of Education. These involve enrolling seven Chinese students in our graduate program in adult education and sending professors to Shanghai to teach adult education courses. Also, students have come to us from Canada, Finland, Hong Kong, Mexico, Nigeria, Northern Ireland, Spain, Sri Lanka, Taiwan, Thailand, and West Germany. Another aspect of

Northern Illinois' international orientation is the sponsoring of study tours abroad. The most recent one was a trip to Finland and the Soviet Union. In Finland, we not only interacted with Finnish adult educators at the Viittakivi International Folk School; we also mingled with a group of adults from East and West Europe who were pursuing a three-week work-study program there, and another group of Namibian and Ethiopian students who were learning the Finnish language in order to cope with life in a new country. During our meals and our evening discussions, we became intimately acquainted with our new friends and the countries they call home. In the Soviet Union, we interacted with adult educators in both Leningrad and Moscow.

The second way to become an international adult educator is to participate in professional activities through state, regional, and national associations. Many have international sections that sponsor sessions at annual meetings. There one can meet adult educators from other countries and begin developing links that could lead to an exchange of visits, writing assignments on topics in international adult education, and even invitations to make presentations in other countries.

A third way is to become involved with many of the organizations whose representatives have either made presentations today or will be making them tomorrow. One of them, the United States Information Agency, has influenced my life profoundly. After two visits to Finland, I applied and was awarded a Fulbright professorship in adult education at the University of Helsinki in 1981. My responsibility was to assist with the development of a graduate program in adult education there, and to teach a graduate course. In addition, I worked with the University of Helsinki's Open University and their human resource development project at the Lahti Center. I also had an opportunity to interact with the Ministry of Education, which was conducting research and commissioning position papers on the topic of adult education within the context of lifelong education. These experiences led to an invitation the following year to make presentations to two world congresses in Finland. They also led to my becoming the sponsor, or liaison person, for many Finnish scholars who come to this country. Finally, in recognition of these endeavors, I Was awarded an honorary doctorate by the University of Helsinki this past Spring.

A fourth way to become an international adult educator is to participate in international conferences sponsored by such organizations as the International League for Social Commitment in Adult Education or the International Council of Adult Education, with headquarters in Toronto, Canada. One of our students attended the ICAE's Women's Conference in Kenya in 1985. Subsequently she wrote about adult education programs for women there, and she has given several presentations on that topic. It is interesting to note that a graduate of the University of the District of Columbia's adult education program organized the post conference tour to visit women's groups throughout the country. Another student delivered a paper at the SCUTREA conference in

England on the topic of labor history. A third student attended this conference last year, and is now preparing to attend the Ninth National Third World Studies Conference to be held in Nebraska. I believe that all these students are, like you, rapidly expanding their horizons with respect to international adult education.

To turn now to my topic, what it means to be an international adult educator, I would like to discuss some of our responsibilities and some of the constraints imposed upon us.

It may surprise you when I say that a major responsibility is to have a profound knowledge of our own county--its geography; its history; its political, economic, and social systems; its concerns and problems, etc. This knowledge about the country we represent is critical if we are to gain and keep the respect of the people with whom we deal on the international scene. If we are going to work in a particular country, we need to understand its geography; its history; its political, economic, and social systems; its concerns and problems, etc., noting differences that may be crucial to our understanding of that country. Citing my own experience again in Canada and Finland, I learned about the parliamentary system of government (though the form is somewhat different in each country); I found a much greater commitment to social welfare; and I found differences in the approach to education. Whereas, in the United States, education flourishes at the community level, in Canada it comes under the authority of the provinces; and, in Finland, it is highly centralized in the various ministries. With respect to adult education, we require knowledge of the following elements in both our own country and the new country: its policies and the way in which they are formed, sources of funding, providers of adult education, available programs, graduate study, theory and research, practice, important issues, and constraints, whether cultural or bureaucratic. As for constraints that might be imposed on us as international adult educators, I would like to relate what happened to Budd Hall, who is now with the International Council of Adult Education, when he went to Tanzania. There he was asked to conduct survey research to determine the needs of rural people. He found that this kind of research was unrealistic in a Third World country; and, as a result, he introduced participatory research, which is an approach whereby the people collaborated in the needs assessment, its analysis, and the use of the results. (Hall, 1979) Another constraint is represented by the "status quo" mentality, or dislike of change, on the part of officials who fear that it may bring curtailment of their powers. This condition is often disillusioning to idealistic educators. It is also necessary for us to have knowledge of the protocols and conventions of the new country. In Finland, I learned that being on time for an appointment is of critical importance in any situation, and that failure to observe this convention could have an adverse effect on one's experience. In Canada, I was told, when I said that Canadians are not specially friendly: "John, we were brought up differently from you Americans. We respect privacy."

In discussing what it means to be an international adult educator, we must address certain skills. We need some skill in the language of the country. When I went to Canada, the language presented no problem in the geographic area where I worked. But, when I went to Finland, I had to enroll in Finnish classes before leaving. I found that I had to unlearn some of the so-called "Finglish," a combination of Finnish and English, that I had acquired as a child growing up in the Upper Peninsula of Michigan.

We need some social skills, too, especially we Americans who are devoted to the "cult of efficiency"--getting things done quickly. This may not be a priority in other cultures, where there is a different concept of time, and we may need to express understanding and patience. This lesson came home to me in Alaska, when I listened to an old Eskimo's perceptions of an adult educator's visit to his village. According to the Eskimo, he "popped in, popped out, and popped off." Obviously, there is much we can learn from other cultures.

We need some organizational and facilitating skills related to the planning, delivering, and evaluating programs. Some technical and analytical skills are also requisite, as are speaking, writing, and research skills. We must bear in mind that, as visitors, we may be in demand as speakers in a new country.

At the beginning of this paper, I alluded indirectly to certain attitudes that are important in any discussion of what it means to be an international adult educator. One attitude, as stated by Nyerere, is that of allowing people to develop themselves, instead of seeing ourselves as change agents thrusting our ideas on them. Another attitude, as stated by Verner, is that of realizing that no two cultures are alike and conducting ourselves accordingly. Perhaps this whole question of attitude could be summed up in being "accepting," rather than critical of conditions in the new country. There are ethical considerations, too, that relate to our behavior--our integrity, our honesty, our sense of justice. We might even ask ourselves the ultimate question whether our presence in the new country is of critical importance, or whether some alternative might suffice. All of these elements combine in what has been called a "planetary consciousness," or careing about universal issues that lie beyond the boundaries, or selfish concerns, or our own culture, or ourselves personally. For me, the supreme illustration of this planetary consciousness appears in lines written three centuries ago by the English poet John Donne:

> No man is an island intire of it' selfe;
> every man is a peece of the continent, a
> part of the maine; ...any man's death
> diminishes me, because I am involved in
> mankinde. And therefor never send to know
> for whom the bell tolls; it tolls for thee.

References

Adult education development. (1975). Convergence, 8(2), 1.

Hall, B. (1979). Participatory research: Breaking the academic monopoly. In J. A. Niemi, Viewpoints on Adult Education Research (pp. 45-55). Columbus, Ohio: ERIC Clearinghouse on Adult, Career, and Vocational Education and The National Center for Research in Vocational Education.

Verner, C. (1975). Cultural diffusion and adult education In C. Bennett, J. R. Kidd, & J. Kulich (Eds.), Comparative Studies in Adult Education: An Anthology (p. 153). Syracuse, N.Y.: Syracuse University Publication in Continuing Education.

THIS NEWLETTER IS PUBLISHED BY:
Department of Adult Education
University of the District of Columbia
2565 Georgia Avenue, N.W.
Washington, D. C. 20001

Telephone: (202) 673-7142

Department of Adult Education
University of the District of Columbia
2565 Georgia Avenue, N.W.
Washington, D. C. 20001